

Pamphlets

04103

St. Georges Society of Toron

23rd of April, 1860.



ST. GEORGE'S SOCIETY,  
OF TORONTO.



ST. GEORGE'S DAY, 23RD APRIL, 1860.

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SERMONS

PREACHED IN THE CATHEDRAL CHURCH OF ST. JAMES,  
AFTER FULL CHORAL SERVICE.

*Matins.*

THE REV. HENRY SCADDING, D.D.,  
CHAPLAIN OF THE SOCIETY.

Matt. v., 14.

“ENGLISH CIVILIZATION UNDEMONSTRATIVE.”

*Evensong.*

THE REV. E. K. KENDALL, M.A.,  
PROFESSOR OF MATHEMATICS, TRINITY COLLEGE, TORONTO.

Matt. xxv., 35.

“CHRIST SEEN IN THE STRANGER.”

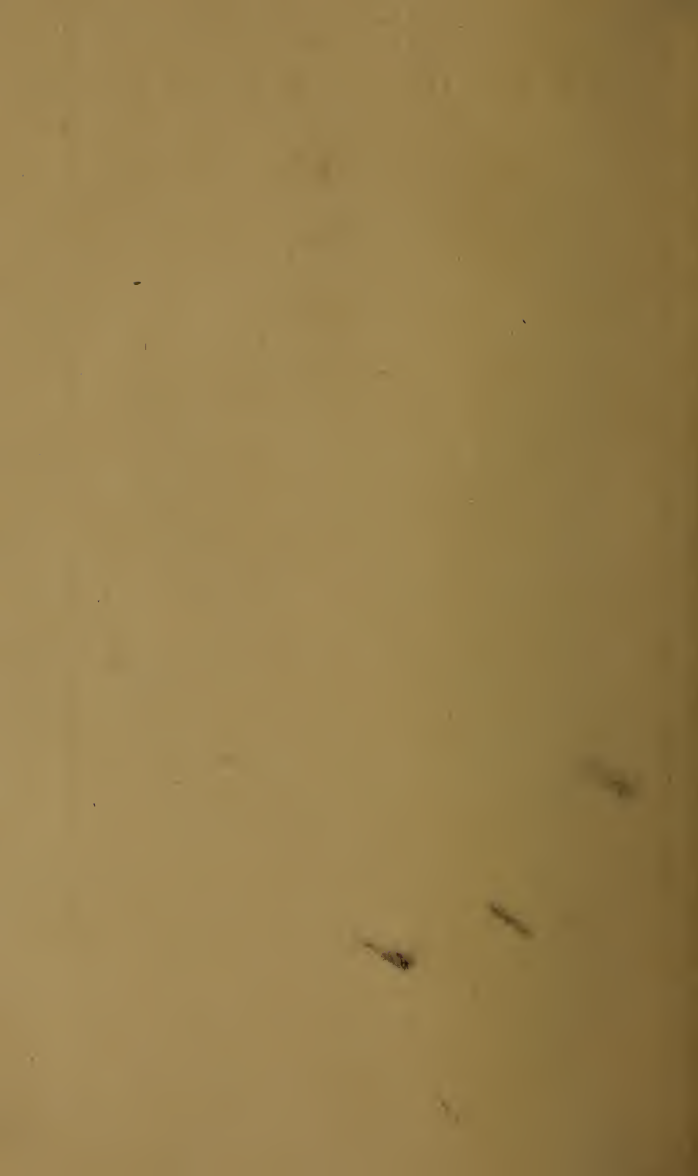
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1860.



English Civilization Undemonstrative.

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# THE ADDRESS

TO THE

ST. GEORGE'S SOCIETY,

IN THE

CATHEDRAL OF ST. JAMES,

TORONTO, APRIL 23RD, 1860,

BY

HENRY SCADDING, D.D.,

(ST. JOHN'S COLLEGE, CAMBRIDGE,)

CHAPLAIN TO THE SOCIETY.

TORONTO :

ROWSELL & ELLIS, PRINTERS.

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1860.



## English Civilization Undemonstrative.

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“A CITY THAT IS SET UPON A HILL CANNOT BE HID.”

—*Mat.* v. 14.

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The metaphors employed in Holy Scripture to describe the progress of Christianity on the earth, represent it as advancing from great obscurity at the outset, to ultimate visibility and conspicuousness. In one place it is Leaven, unseen for a time, but in due season making itself manifest by its upheaving, transforming, and purifying effects throughout the mass into which it was inserted. In another, it is a minute unnoticeable Seed, cast into the ground, and becoming a great Tree, stretching itself out to such an extent that nations might find shelter under the shadow of its branches. And then, it is a Building, whose general form and design, to the uninitiated, are not at first perceptible ; whose foundations are laid down over large and irregular spaces in great obscurity, stone by stone, slowly and silently, by humble unnoticed labourers—until at length it shews itself above the surface, and grows and rises—and assumes shape and proportion, revealing itself at last in all its dimensions, even as a City set upon a hill, with walls and towers, and innumerable roofs, for the security, protection, and comfort of men.

The history of the Divine Founder of Christianity

shadowed forth the history of Christianity itself. He was, to human eyes, a root out of dry ground, without form or comeliness to attract especial attention, passing through his earthly life without observation on the part of the great living world of the time; and yet He was proved in the issue to be One in possession of a Kingdom higher than that of all the kings of the earth, and entitled to a Name which is above every name that is named. And the history of His appointed agents on the earth—those whom He commissioned to go forward with the work which He begun in person—has been very similar to that of Himself. They were, in the judgment of men, weak obscure instruments, most unlikely to work out the results which they nevertheless did work out: many of them, nay the majority of them, laboured during their lives in such complete obscurity, that history has not preserved with certainty the scenes of their respective labours. The acts of only two or three of the Twelve, have with infallibility been recorded, all of whose names with equal honour nevertheless are eternally inscribed on the foundation-stones of the city of God.

Interesting, however, as the subject must be to thoughtful intelligent men at all times, it is not my purpose, on the present occasion, to trace at large the progress of this grand spiritual Building—this all comprehending polity—which Christianity has set up amongst men, and is every day extending, and to which is due the existing civilization of Christendom. I purpose confining myself to a subdivision of the greater subject; and to offer a few observations on a particular trait in the Civilization of England, whose history, having been, on the whole, shaped and coloured by Christianity as understood in successive



ages, has partaken of a character, as it seems to me, analogous to that of Christianity itself.

The subject of my observations will be the undemonstrativeness of our civilization—notwithstanding its thoroughness so far as it extends. The drift of my remarks will be that our civilization is unostentatious—seeks no display—and that hence is produced in the English people, properly so called, an undemonstrative character.

In mixed communities like those which now exist throughout so many parts of this northern continent, there are peculiar conveniences for observing national specialities. And it has often been noticed that whilst our brethren of other races can readily be roused to enthusiasm in regard to their respective nationalities, the properly so called English portions of our populations are, on this head, comparatively apathetic. Now this fact—for it will be allowed to be so—is to be attributed—not to a want of patriotism or love of country—but to the undemonstrativeness of the English character—a habit which has been, so to speak, nationally acquired from the circumstances of the case. Constituting in the parent state confessedly the central and leading people of the three united kingdoms—the people to whom sooner or later all the English-speaking tribes of the globe seem destined more or less to assimilate—the English race proper, when transplanted from their native homes, do not see the especial need for asserting their nationality. It has not been their habit to do so. Their position in the father-land is so manifest and allowed, that they are slow to understand, why they should, under any circumstances, be called upon to make any particular demonstrations in this

regard. They have not been wont to think boastfully or be demonstrative on this point. They indeed are aware of their prominence in the world—that they are as a city set on a hill which cannot be hid—but this conspicuousness they know that neither they nor their forefathers have ever sought. It has been brought about for them wondrously in the providential government of God, without having been aimed at. They may cherish a certain pride in the dignity of that position, when they realise it; but they are prouder still of making no display in the matter; allowing the visible facts of past and contemporaneous history to speak for themselves.

But however excluded all boasting may be, the Englishman must be strangely constituted who is not at heart patriotic, if he be at all acquainted with the annals of his country, and history of his race; and undemonstrative though he habitually is, it would be excusable in him, nay it would be laudable, and perhaps to his advantage, if, excited by the example of others, he would occasionally, as on a day like this, break through his reserve and indulge in an open manifestation of his veneration for his native land.

It pleased God to compound together in that land, out of many varieties of blood, a people capable of fine developement, and that developement has been conducted and allowed to proceed through successive stages, now for a thousand years and more—slowly, but continuously; and the goal is only still being approached; for the full manhood of our English civilization is by no means yet attained.

The training to which our race has been subjected is curious and instructive. A system of successive tutelages was at the outset adopted. The Roman ruled and

schooled the Celt ; the Saxon the Anglo-Roman ; and the Norman the Anglo-Saxon, each aiming and each failing to impress upon the other the unwelcome lesson of subjection. The result was a practical knowledge acquired of the disadvantages of dependence, and the fashioning of a people at first rough-hewn and ill-compounded, but at length shapely and compact, thoroughly qualified for the enjoyment of independence. The termination of this era of civil tutelages was the final separation from England of Normandy, and the other French Provinces. From that time the only remaining semblance of subjection to an external power, the connexion, in things spiritual, with Italy,—a relic in fact and in name,\* of the old imperium of the Cæsars,—was perseveringly protested against until it also was removed out of the way. From that moment to the present day successive advances through hosts of interposing difficulties have been made towards a complete civilization.

The insulation of England has been favourable to her peculiar developement, and has tended to rear up an independent people. Like the chosen nation in the times preceding Christianity, she has been caused to dwell alone, by even a physical isolation. Her people have been as the Roman poet described them, “A race of men from all the world disjoined.” This circumstance has had a most marked effect upon the national character. Had our forefathers been to a greater extent or for a longer period, than they were in fact, mixed up with the peoples of the European continent, the individuality of their descendants

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\* The title of Supreme Pontiff which had appertained to the Western Emperors was, on their extinction, assumed by the Bishops of Rome.

would surely have been less decided than it is ; their character less self-contained and influential. But they were a people of healthy stamina and sound mental organization, early in a favourable position thrown on their own resources. Such a people, under such circumstances, have an opportunity of learning the art of self-education. This is the process which has long been going on among the race from whom we are sprung. Hence, from separate personal consciousness of freedom and responsibility, has grown that long muster-roll of men who have mounted from the humblest beginnings, to wealth, to eminence, to posts of highest influence in every profession and department of life. Hence, notwithstanding a striking oneness of national character, an extraordinary richness of individual variety,\* exhibiting happy combinations of wisdom and wit, of keen perception and high skill ; of solid intellect, lofty imagination, and subtle fancy ; of grave carriage and quaint humour utilised to important ends. Hence a copious catalogue of inventors and discoverers, who have imparted new energies and given additional meaning to existence, virtually prolonging human life by enabling gigantic results to be realised in brief spaces of time. Hence, too, those numerous examples of individual devotedness to duty, individual martyrdoms to duty, which render so inspiring the annals of our armies and navies,—as also of

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\* W. S. Landor, long resident in Italy, thus asserts, "I have often observed more variety in a single English household, than I believe to exist in all Italy." Quoted in *Guesses at Truth*, p. 193, vol. ii. To any one who has had an opportunity of comparing the nine hundred English boys who assemble together every Sunday in the chapel at Eton, with a public school procession in the streets of modern Rome, this contrast, in respect of variety, is very marked.

the whole civil and moral life of Englishmen. At home and abroad, in the endurance of toil, in the accomplishment of work, in the sacrifice of life,—bravely, but unostentatiously, it has been

“Theirs not to make reply !  
Theirs not to reason why—  
Theirs but to do and die.”

Recognition of individual rights began at an early time in the history of our country to be exacted and allowed. The self-respect of individuals being secured, national self-respect naturally followed, inostentatious but determined, and commanding the respect of the surrounding nations. Each man being permitted to manage his own affairs, with due regard to the claims of others, skill was acquired to aid in the conduct of public affairs. Municipalities and boroughs began with safety to be entrusted with the care of their own interests. Thus was there gradually begotten a wise and understanding people—a true commonwealth ; a national society, in which, in the ages all along, was developed an extraordinary number of persons capable of independent action, and qualified to take part in the administration of government. A repugnance was established to the dictation of systems and theories, and to have that done for the people which they can do for themselves. A strong confidence has thus been acquired in the common sense, with which it has pleased God to endow the human race. So that, wherever the English people prevail, nothing can ultimately stand which is not consonant with the principles of reason, kept healthy and well-informed. The national mind being free to act according to the varied energies with which it has been divinely endowed, wholesome natural tastes were cultivated, an appreciation



of true, simple, natural beauty begotten. Where else has nature been encouraged to develop itself so fairly as it has been in the land we call to mind this day? Where else can we see natural beauty,—beauty of hill and dale, of rock and water, of tree and flower; so freshly, so cheerfully, so extensively, unfolded? \* Where else can we find such realities of picturesque rural life, such luxuriant scenes of bright green-sward and hedge-row, and cultivated field, whose quiet pathways leading on to nestling village and half-hidden church-tower, have been untrampled now for so long a period by the iron heel of war either from within or from without? Even the structures and works required in modern times for the perfecting of a marvellous system of iron ways traversing the land in every possible direction, have not been permitted in any material degree to mar the native picturesqueness of the country, but rather, in many an instance, by contrast of lengthened right-line and sweeping curve—of arches striding from hill to hill, and clusterings of quaint but needful buildings surprising the eye along the vales, in groups, shapes, and styles, dictated by local circumstances and varied minds, to enhance it. And the same healthy tastes, which cherish the simple beauties of nature, exhibit themselves in the matchless literature of our fatherland. What clear masculine right-judging intellects are indicated by the works which at once suggest them-

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\* On the continent of Europe the natural style of gardening and planting is called the English mode. The prairie-like parks of London are characteristic of England, as are the *Champs Elysees* and Versailles, of France. The clipped or so-called Topiary-fashion, temporarily in vogue in England, was one result of the ill-omened intimacy and family connexion, which for a time subsisted between the Court, and the royal or princely houses of Spain, Italy, and France.

selves as the standard classics of the English language. How thoroughly characteristic of England, and of the free intellect of England are the productions of the great Poet whose birthday and deathday, it is said, we alike commemorate when we celebrate this day. We can scarcely imagine any other European society than England producing the infinitely varied Shakspeare, or furnishing a field of study for his capacious and all-observant mind. In all these points and a thousand others, we may see that in the land which we call to mind this day, the civilization that is so steadily and unostentatiously advancing, and implanting itself from that centre to so many quarters of the earth is a civilization founded under the providence of God on human reason enfranchised and enlightened. This is the point to which the progress of things in our history has tended, and to which it will without doubt one day attain.

The confession that our civilization has not attained to the degree of which it is capable tends to secure progress; and at the same time keeps down the spirit of boastfulness, and fosters the national undemonstrativeness; while nations nursed up in an overweening self-conceit are notoriously unprogressive and most difficult to improve. But though ready ever to confess that we have not attained, but are simply stretching forward, century after century, and decade after decade, towards the goal, we cannot be unaware that we have without doubt reached a point which renders us the envy of the thoughtful and enlightened of less fortunate communities. Men denied in their own lands a rational civil freedom, but yearning for its possession, call a visit to our fatherland a "life-bath," so refreshing

have they found even a brief participation in the unrestrained existence of her people to be. They have thus become conscious of the fact, that there is an elixir in her social atmosphere as stimulant to the moral health as the oxygen of her physical atmosphere is to vigour of body. To this effect we have the open confession of a Montalembert—of one by early training and tradition as little inclined as any to eulogize England. When stifling in his own country amid the exhalations of servility and corruption, “I set forth,” he says, “to breathe a purer air, and to take a life-bath in free England,” that “great and Christian nation,” as he styles her opposed to whom, he declares, are found “all the apologists of absolutism, whether ancient or modern, monarchial or democratic;” and on whose side are all those “who still remain faithful to that regulated liberty of which she was the cradle, and is to this hour the invincible bulwark.”\*

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\*Vide Le Comte de Montalembert's “Debate on India in the English Parliament,” p. 15, 17, Ed. Toront. 1858. At p. 33, of the same work he repeats that England “enjoys almost alone the honour of representing liberty in modern Europe.” Add to this the testimony of Gen. Garibaldi in his letter to the “Court Journal,” on the subject of the English volunteer movement; wherein he styles England “the asylum of all, and the protectress of the universe.”

R. W. Emerson thus apostrophises England in his “English Traits.” “All hail! mother of nations, mother of heroes, with strength still equal to the time; still wise to entertain and swift to execute the policy which the mind and heart of mankind requires in the present hour, and thus only hospitable to the foreigner, and truly a home to the thoughtful and generous who are born on the soil.”

The distinguished poet William Cullen Bryant, so lately as the 3rd of April, 1860, while speaking before the New York Historical Society, on the subject of the “Life, Writings, and Genius of Washington Irving,” gave it as his opinion that “There is not a large-minded and large-hearted man in all our country who can read over the Sketch-Book and all the writings of Irving, and disown one of the magnanimous sentiments they



In view of testimony so decisive and disinterested, substantial repetitions of which from enlightened natives of every country are abundantly to be met with, the Englishman, undemonstrative though he be, may be persuaded, when he permits himself to indulge the feeling of profound patriotism of which he is sensible, that he is not yielding to the merely instinctive emotion which makes the savage love his home, nor to any narrow prejudice arising from inexperience of other lands; but that he is priding himself in a state of things which the universal human intellect, if fully enlightened and free to declare itself, would pronounce to be intrinsically worthy of the destiny of man—a state of things to which, as time rolls on, and advances are made in a true Christian civilization all nations are likely to approximate.

This English civilization, with many of its characteristics, is being transferred to this continent, yet not without unavoidable admixtures and differences. Our first settlements in the new world had an impress remarkably English given to them, as is still shewn by the many traits of the English character retained by large portions of the populations of the New England States\* and Virginia. But communities now are no longer moulded into shape amongst us by Raleighs and Penns, by Winthrops and Calverts,†—men who, whatever may be thought of some of their ruling ideas as examined from certain

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express with regard to England, or desire to abate the glow of one of his warm and cheerful pictures of English life." Vide *Living Age*, vol. lxx., p. 304.

\*The popular designation for a New Englander arose from the vain effort of the aborigines to enunciate the French term for "Englishman."

†See Bancroft's *History of the United States*, vol. i., pp. 180, 276, Ed. Lond.

points of view, were at heart very thoroughly English.

The great colonies of Australia and the Southern Seas are at the present moment the New Englands of the globe, attractive to the imagination of the English race proper; and from their comparative isolation, likely to retain in future times, very marked traces of their origin. Thitherward, especially in the service of religion, some great moulding minds have of late years gone.\* But in our direction in recent times, few men from the English shores have come, destined to leave their impress on contemporaries and successors. Happily our England proper, besides now presenting at home few public wrongs that are not in process of being righted, offers to its people such noble fields for the exercise of talent, such substantial rewards for industry and skill, such matchless amenities and conveniences for rendering human existence satisfactory, that leading minds are not tempted to emigrate. It has been from the sister kingdom of Ireland that the preponderating element in every grade of our population has been derived; to such an extent, that, as the whole southern portion of Italy, in the olden time, was styled the Greater Greece, from the extent to which Greek colonisation had there developed itself, so the whole area of this Northern continent eastwards of our Andes might almost be denominated the Greater Ireland.

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\* The allusion is to such men as Bishops Selwyn and Colenso. It was not alone as a daring navigator that the late Sir John Franklin was distinguished. In him the dread Symplegades of the North closed together on one who, while Governor of Van Dieman's Land, was spoken of by a no unworthy judge of such a man, as, "not in name nor in form, but in deed and in spirit, the best and chief missionary." See *Dr. Arnold's Life*, p. 386, Ed. Lond.

But it is to be observed that all races speedily become on this continent, in regard to their peculiar characteristics, to a greater or less degree modified, each mutually acquiring traits from the other; each profiting by communication and attrition with the other; while their offspring, native to the land, resulting often from intermixture, become to a remarkable extent homogeneous, possessed of the shrewd, practical, energetic qualities which go to make up the Anglo-American type.

It would be interesting to speculate, did time permit, as to the races which will supply the staple population on the western slopes of our northern Andes;—and even as to who will, in after times, possess and fill up the valleys of our great north-western rivers. The British Islands have ceased to send out their sons by myriads. Scandinavia and Germany have begun to add a quota to our mixed multitudes. It seems not improbable that China and Japan are the hives from which are to swarm a labouring population for the Pacific slopes of this northern continent. And if so, the re-action from this continent on the Asiatic may prove hereafter morally important. But however this may be—from whatever quarter the bone and muscle necessary for subduing the soil may come, we may be sure that the great North-American mixed people already in possession will furnish the intellect, and finally the religion and civilization for all.

But to return more immediately to ourselves. There is already about, what we may perhaps venture to call the Cis-Laurentian people,—a something which is beginning to attract the attention of the other great communities of this continent. We, like

our forefathers, are becoming every year set as a city on a hill, conspicuous in spite of ourselves ; and our example may be productive in the future of unexpected consequences. Let us hope—let us so act—that the sterling qualities exhibited by our forefathers in their ancient homes may be clearly reflected in us as a people. Let us hope—let us so act—that stability, integrity, simplicity, undemonstrativeness, with carefully husbanded and carefully trained physical powers, and bye and bye, perhaps also a refined and accurate scholarship, may be proofs that the conditions of national life which the founders of the neighbouring republics were constrained to reject, and which each new generation among them is taught to deride and scorn, are far from being incompatible with the development of a high civilization. Thus passively and without ostentation, whatever may be our future political history, we may exemplify a national existence which must command admiration and may exact the homage of imitation. Just as will that great iron way which in such a quiet and unpretending manner has lately been completed, every valley being exalted, every mountain and hill brought low, throughout the whole length of our country, speeding the traveller swiftly on by solid viaduct and iron tube, by lengthened earthwork and level esplanade, from the Atlantic to the St. Clair—just, I say, as this sterling masterly English work will tell upon all future undertakings of the kind throughout the continent, and assist in generating in its whole people a distaste for the pretentious and the unenduring.

In connexion with this great work the present year is about to be signalized in our history by a visit from

the future king of the northern half of this northern continent. For a hundred years has this great expanse of territory been the possession of England; and during that time its interior has never been examined by one of its princes. But now, the rapidly developing civilization of the millions who inhabit it—who have made its wilds and forests give place to pleasant meads and fertile fields; who have expanded its hamlets into villages and its villages into cities; and give promise of a future worthy of the possessors of the British name, these now naturally enough attract the presence of the royal son of a Queen and of a Prince, who reasonably desire that he should be even as they are,—sympathetic and in accord with all conditions of men. The acquisition of this northern portion of the continent by England took place in 1759 in the time of the Second George.\*

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\*A congratulatory address from the city of London to the King Geo. II., on the occasion of the taking of Quebec, thus enumerates the events of the memorable year 1759: "The reduction of fort Du Quesne on the Ohio; of the Island of Goree in Africa; and of Guadaloupe with its dependencies in the West Indies; the repulse and defeat of the whole French army by a handful of infantry in the plains of Minden; the taking of Niagara, Ticonderoga, and Crown Point; the naval victory off Cape Lagos; the advantages gained over the French nation in the East Indies (Clive's successes); and, above-all, the conquest of Quebec, the capital of the French empire in North America." It is even added, in the somewhat adulatory strain customary at the time, that "such events will for ever render your majesty's auspicious origin the favourite era in the history of great Britain." Vide *Gentleman's Magazine*, for 1759, p. 195. England was in fact, under the vigorous administration of the elder Pitt, just entering on that career of conquest which led to the present wide extension of her colonial empire. It is striking to observe, however, how reversed have become the situations of things on this continent in a hundred years. Then, some doubts were entertained as to the policy of retaining its northern half, inasmuch as the southern half was in possession. Now, the southern half is no longer England's,



I know where there stands at this moment in a public place in England, in the Senate House of the Great University of Cambridge, a marble statue of that king which commemorates this event. He is there represented as encircling with his right arm a globe, across a goodly portion of which is inscribed

while the northern half is one of the most important fields for the development of her institutions and laws. Still, the severance of the southern portion of this continent from England was already in 1759 contemplated as a not improbable contingency. Thus in the volume of the *Gentleman's Magazine* already referred to, a writer ironically recommends the restoration of Canada to France for the reason that "the French may, by means of their Indians, carry on, as they have done for these hundred years past, even in times of peace, between the two crowns, a constant scalping war against our colonies, and thereby stint their growth; for otherwise, the children might in time be as tall as their mother." But, proceeding in the same tone, he professes in a note to fear that this would be "too like the Egyptian politics practised by Pharaoh, destroying the young males to prevent the increase of Israel." *Gentleman's Magazine*, xxix. 620. The conquests which England found herself in possession of at the close of the seven years' war suggested, and to this day give significance to the Horatian inscription, which is to be read on the Seal of Lower Canada:

"Ab ipso

Ducit opes animumque ferro."

As also, in a lesser degree, to that derived from the same classic source, on the public Seal of Upper Canada, wherein the "Custode rerum Cæsare" must be supposed to be an adroit compliment to the Hanoverian dynasty:—

"Imperî

Porrecta Majestas \* \*

Custode rerum Cæsare."

For the context of these now interesting historical inscriptions, see respectively Hor. Lib. iv. 4, 53, 60, and iv. 14, 15, 16, 17.

I have seen a happier adaptation than this last, on a contemporary private bust of Gen. Wolfe, exhibiting in one word the affectionate regard with which the loss of that youthful commander was universally regarded; and the conviction prevailing at the time, that in him perished one who would have proved a worthy successor to the hero of Blenheim and Ramillies:

"Si qua fata invida rumpas,  
Tu Marlburus eris."

in conspicuous letters the word CANADA. That statue, to persons in general, perhaps, an object of no especial note, became to me, from the time when, by happening accidentally to brush off the accumulated dust of years, I lighted on this inscription, invested with peculiar interest, which, doubtless, it will possess also in the eyes of any other Anglo-Canadian who may chance that way, and be aware of this casual reference to his country's name and history.

Now, after a lapse of a hundred years since the event thus commemorated, our land is about to be traversed by the heir of that king in the fifth degree of descent. We shall, in all probability, behold in the royal youth, a simple unaffected son of England, one who is being carefully and judiciously subjected to the process of self-education under the influence of the varied circumstances which may enable him to understand the people over whom he is to reign,

“Whose loyal passion for their temperate kings”

arises from the enjoyment of a sober and intelligent freedom. We shall see in him, there is no doubt, another exemplification of the national undemonstrativeness. But none the less shall we give him the welcome which is suited to a prince of a destiny so high, and to the son of a Queen every where honoured and beloved.

We, too, as a people compounded of divers races, and disciplined by English institutions under new conditions, shall be scanned with no uncritical eyes. In the following of that illustrious stranger there will be many a keenly observant intellect to which we shall be a study. By the strictures of such visitors young and immature communities are often

taught wholesome and instructive truths. One thing we may be assured of beforehand, that by minds trained amidst the highest phases of English civilization, simplicity and undemonstrativeness on our part will be understood and appreciated.

In the meantime let the work of our association be proceeding. We do not, indeed, expect for the future, year after year, as in times past, exceedingly larger influxes from the land of our fathers. Still the emigration to our shores will always be large enough to give occupation to our Society and render its support necessary. During the twenty years or more that I have been your Chaplain I have personally known of numerous cases of crying necessity—the counterpart of which may recur in any season when immigrants are arriving—where, had it not been for the funds placed at the disposal of this Society by your liberality, it would have seemed impossible to supply the amount of relief which was indispensable. Who does not know that there are put ashore every summer on the quays and landing places of all the larger ports of this country, men, women and children, claiming by the tie of kindred blood, as well as by that of Christian brotherhood, our most earnest and active sympathy? Amongst these are to be seen the sick, the feeble; the infant deprived of mother or father, or both, during the journey; the wife widowed, the husband by sudden accident disabled, with young families dependent, the aged left isolated and destitute, yearning already for the lately abandoned old home, and the kindly voices of old friends. It has been with reference to such and similar cases, that our Association has proved itself so practically use-



ful. You all desire that cases such as these should be humanely and Christianly attended to ; and yet individually you cannot accomplish what you would wish to do. It is therefore through the instrumentality of this Society, and by means of your joint and liberal contributions on occasions like the present you must satisfy the benevolent promptings of your hearts. Many cases, again, of distress arise among our newly-arrived fellow-countrymen, in this way. Philanthropic persons in England, while promoting the emigration of the poor, frequently provide for their sustenance only to the verge of the new land, where they are expected at once to be able to shift for themselves. And there they stand, a pitiable crowd ; helpless, resourceless ; wearing still, perhaps, the old Saxon frock and clouted shoes, and other articles of rustic attire, unadapted to the climate, and to the work before them ; exposed to grievous perplexity, and to the danger sometimes of positive starvation, if some friendly hand and honest voice did not interpose and do or say some thing for them. While we deprecate the want of liberality or want of foresight which too often throws on our hands such cases as these, the innocent people themselves must not be left to perish. Here our Association again finds a field for action ; and many a valuable worker capable of contributing to the common good has been saved to himself and to the country by timely aid afforded from its funds. I need scarcely enumerate more particularly what has been accomplished during the past year. The report is in your hands, and its three hundred cases of relief administered within a twelvemonth, speak for themselves, and ask for a bountiful support now, to enable a like good work to be done during the present summer.

And while you continue to make a practical use of this anniversary year after year, establishing thereby a provision for your fellow-countrymen in the hour of their necessity, you do well to embrace the occasion to blow off the ashes from the smouldering embers on the altar of your love and duty to the ancient homeland.

Over its venerable borders ever and anon comes up the storm-cloud. So in the times bygone it was wont to do; and sometimes the portentous shadow has passed harmlessly by, while at other times, the gathered tempest has burst in all its baneful reality. I suppose, throughout the whole history of England, there has seldom been half a-century without some alarm to agitate its people, either causelessly or with reason. And we must be content that so it shall still for a while continue to be. Some ten years since, philanthropists flattered themselves that wars were about to cease in all the earth; and yet in that brief term, within the area of enlightened Christendom, battle fields have reeked to heaven, and fresh names have been added to the list of seas and lands which have been crimsoned with the life-blood of our English race.\*

We know not now, what is before the mother-country; nor before ourselves. Until other European societies are equally civilized with hers, defective as that civilization still is, she will be exposed to the hostility, secret or open, of those who must hate her. Hence she is constrained, as in less auspicious days, to keep herself prepared for all issues, to the delay of the great work of national amelioration.

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\* "Quod mare Dauniæ  
Non decoloravere cædes?  
Quæ caret ora cruore nostro?"

We cannot close our eyes to the fact that in her fortunes, ours in this land are to a great extent bound up ; that in her prosperity, peace and tranquillity, ours are involved. There are, however, strong rational grounds for a cheerful hope in regard to her future. Your aspirations for her well-being may ever go up, as on this day, with a hearty confidence ; for cherish within yourselves the conviction that there is a God above who moulds and restrains the purposes of man ; and that it is His pleasure that all men from the least to the greatest in all lands should be what they are capable of being, happily and completely developed. Believe that Christianity, pure and undefiled, tends to effect this result, and is pledged to effect it ; that Christianity understood and practised, and civilization perfected, are identical things. And then call to mind that the great country you commemorate this day, consciously or unconsciously, has all along been moving in this direction ; that it has all along been known and distinguished as the especial friend of human freedom, the especial furtherer of human progress. The principles, therefore, on which its people, by a kind of superhuman instinct, have been acting, seem to be in the main, in harmony with the Divine will, with the nature of things, and with what is to be. Hence it is earnestly to be believed that, though clouds and gusts may occasionally threaten extinction, her light will be providentially permitted to shine unto the perfect day ; and that he will be found blessed that blesseth her ; and haply be cursed that curseth her.

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Christ seen in the Stranger.

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# A SERMON,

PREACHED IN THE CATHEDRAL CHURCH OF ST. JAMES,  
TORONTO, CANADA WEST,

ON THE EVENING OF

ST. GEORGE'S DAY, 1860,

ON BEHALF OF THE

ST. GEORGE'S SOCIETY

BY

REV. E. K. KENDALL, M.A.,

ST. JOHN'S COLLEGE, CAMBRIDGE.

PROFESSOR OF MATHEMATICS, ETC., IN THE UNIVERSITY OF  
TRINITY COLLEGE, TORONTO.

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PRINTED FOR THE ST. GEORGE'S SOCIETY.

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# A. S. E. R. O. Y.

Author of the "History of the County of York," &c.

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BY A. S. E. R. O. Y.

IN TWO VOLUMES.

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Printed by J. B. R. O. Y.



## Christ seen in the Stranger.

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MATTHEW, *Chap. xxv. part of verse 35.*—"I WAS A STRANGER, AND YE TOOK ME IN."

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We must often have felt, my brethren, that the words of Holy Writ, more especially those of our blessed Lord Himself, are so pregnant with meaning and so forcible in expression, that any attempt to explain or illustrate them, seems to diminish rather than increase their force. They are, as it were, the few bold strokes in a picture sketched in by a master hand, which tell their own tale better than the more elaborate production of an inferior artist, and the effect of which is to a great extent destroyed, if it be given to another to throw in the light and shade and work up the colouring. And so it is this evening, brethren, that I feel as if I could gladly leave to your Christian sympathy and charity, the claims of that Society whose cause I have to plead with you, with nothing but our Lord's own words to recommend them: "I was a Stranger and ye took Me in; forasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." I cannot but feel that any remarks of mine can add but little to your understanding of words so appropriate to the occasion as these, but may rather weaken the effect upon your minds of teaching so forcible and so plain.

But yet, when I consider the cause which I have

to bring before your notice, which solicits your Christian consideration by touching at once two of the most sensitive chords in our hearts, namely pity for a stranger, and love to a brother, inasmuch as it relates to those who are not only in one sense strangers, but in another our own brethren and fellow-countrymen; a cause therefore which does not depend for its acceptance with you upon the ability and eloquence of the advocate; when I consider this, I am emboldened to avail myself of my privilege this evening, to dwell for awhile upon the words of the text, with no fear that your response will not be liberal, but with a sincere wish and prayer that your offerings may be made in a spirit which will benefit yourselves, no less than those to whose needs you contribute.

I have chosen for my subject our Lords own words, it is no lesser Advocate who is to plead with you to-day. And they are spoken when He was describing a very solemn scene, perhaps the most solemn one which is depicted in Woly Hrit, even the judgment at the last day.

The Son of Man is come in His glory, and all His holy Angels with Him. The rainbow like unto an emerald is round about the throne, and He sits in His Majesty, and before Him are gathered all nations to receive the verdict of their Judge. A separation is made now that was not made on earth, between the righteous and the wicked, as a shepherd divideth his sheep from the goats. The sheep are on the right hand, the goats are on the left. And what is it that the mighty King, the everlasting Councillor, the righteous Judge, has to say to the race of His faithful ones? What is it that *He* commends in His



Saints, in Whose sight the Heavens are not clean and the very Angels are charged with folly? "Then shall the King say unto them on His right hand 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave Me meat, I was thirsty and ye gave Me drink, I was a stranger and ye took Me in, naked and ye clothed Me, I was sick and ye visited Me, I was in prison and ye came unto Me.'" And then in answer to their enquiry how or when they, the vast assemblage of all the nations of the earth, had ministered to Him, our Lord adds; "Forasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

Now, my friends, if we had never heard this before, it would strike us as a very wonderful sentence, and a very wonderful answer. And even now when we come to think of it, how much of truth seems wrapped up in it. It shews us that we are living for this judgment now, and how we are living for it in our daily acts; that our state hereafter depends upon how we behave ourselves here, and that not so much in great matters as in small. It shews us in short, that while salvation is by grace through faith, judgment and reward are measured to us by our works. Nature itself points out to us that good and bad deeds are followed by a righteous retribution. And that which Nature could only partially shew by hint and inference, Revelation has taught us on the authority of God.

But yet when our Lord in his capacity of inspired Teacher of the sons of men, explained as He did on this and a few other occasions, the principles on which His judgment was to be based, how simple though how searching does it all appear.

It is not "Ye have had faith which would remove mountains, ye have had a deep insight into the mysteries of religion." It is not "Ye have had strong and impassioned feelings, highly wrought convictions, manifold experiences," which many in our day would teach to be the very essence of religion, and the only test whether we have it or no. However indispensable to the sinner, if he would be saved, the conviction of sin ; and the firm grasp of faith on the promises of God ; and the reaching onward of hope after a crown of immortality ; and the reasonable assurance of a Christian man who knows that Christ has redeemed him, and believes that He will not cast out him whom He has redeemed : however all these I say must enter in various ways into the Christian's life, they do not in themselves form the test of acceptance with God. By their fruits are they known. This is the proof whether faith be really faith, and not self-delusion ; whether hope be really Christian hope, not presumptuous confidence or careless indifference ; and whether the warm feeling, the passionate longing, the religious excitement, be the kindling of a holy and healthful zeal, or the frenzy of an unholy feverish madness.

Nor again even is it "Ye have converted many souls to Me, have had peculiar and signal intellectual or spiritual gifts, have spoken with tongues and prophesied, and done wonderful works in the name of Christ." Special gifts and powers are indeed to be valued by those who have them, and they are for the strengthening and building up of Christ's Church. It is moreover incumbent upon us to use the talents committed to us, be they many or be they few. But the final trial is something which is in common with

the highly gifted, and the less favoured servants of God ; something which puts on an equality the man with lofty intellect, capable of investigating laws, tracking truth, and mastering sciences ; and the unlettered one who scarcely knows his right hand from his left. It makes little difference to exist between one of high spiritual knowledge, and deep religious feelings ; and one who knows little more than that man sinned, and Christ died to save, and God loves, and the Holy Spirit sanctifies the people of God. Our Lord says, “ Ye have fed the hungry, and satisfied the wants of the thirsty, and ministered to the stranger, and clothed the naked. Ye have done it to My brethren, and therefore ye have done it unto Me.”

It sounds so little that the Saints can scarcely believe what they have done. They ever feel that all that they can do is nothing. Their left hand knoweth not what their right hand doeth, often knoweth not that it hath done any thing. They are ever asking themselves and God, as they are represented doing here : “ When did we these things ? How is it that God can look with favour on the imperfect efforts of the sons of men.” The more they strive to do of His will, the less do they seem to do. The more they perform of their duty, the more do they seem to leave undone. The clearer knowledge they gain of the path of duty in which they ought to walk, the further does it seem to stretch away before them, and they to be taking a few feeble steps along a road, the end of which is lost in the infinite distance.

And yet notwithstanding this, God accepts them as good and faithful servants according to that they have. He knows their frame and their weakness, and their struggles, and how they are beset round

about, and how their foes are strong, and their flesh is weak. And what he asks of them is to do what they can; *to live in faith in Christ and love to the brethren*; to see in every hungry and thirsting man, Him who hungered and thirsted for them; in every stranger, Him who for them was a stranger among His brethren, and had not where to lay His head.

And this leads us, my brethren, to the consideration that these duties are here said to be done to Christ Himself. This, and this alone, is the reason why they are pleasing to God. "I was a stranger and ye took Me in." It is not you will observe, "Ye have ministered to the brethren and that is pleasing to Me;" but more than this, "Ye have ministered to Me."

This it is that distinguishes real Christian charity from the results of mere good nature, or a desire not to be outdone in liberality, or the pressure of some other exciting cause. This is the test that divides those on the right hand from those on the left. Perhaps they do, to a great extent, the same things, as far as appearance goes. There is a good deal of spurious liberality, imitation of charity in the world. A Christian man, for example, is not more likely than another to appear as contributing largely on a subscription list, to an object of charity, perhaps less so, since the Christian does not his alms to be seen of men. Those on the left hand you observe are represented as saying "When saw we Thee in need and did not succour Thee?" We have no means now of separating between really good and apparently good actions. The difference is this, the love of Christ constraineth to the one, and it is something else which constraineth to the other.

Things done to Christ for the faith and love of Him, are pleasing and acceptable to God. Christ is One with His brethren. He is the Head and they are the Members, and ministering to one Member is ministering to the Body. Yes, my brethren, Christ is One with His brethren. In ministering to them we are reminded of Him, we are following His example, we are doing what He approves, but more than all, we are ministering to *Himself*.

Let us consider two ways in which Christ is one with men, which shew that by no mere figure of speech does He thus transfer to Himself those deeds of love which are done to the brethren.

Now, first, He is one with us in nature and condition. He is here called not only the great King, but the Son of Man. This title He ever takes to Himself as if it belonged in some peculiar way to Him; as if it were the title which it was most wonderful that He should have. That the Saviour of men should be the mighty God; one by mysterious ineffable union with Him who made the world and man, and one in Council and in Substance with Him who planned the restoration of the one, and the salvation of the other; *this* would seem on account of the power requisite to bring these mighty effects about, almost less wonderful than that He should be Man. And yet there was the necessity that obedience to God should be rendered by Man in order that Man might be able to obey; that expiation for Man's sins should be offered by Man in order that men might be forgiven by God; and that temptation should be overcome by a Man, who like Adam could feel temptation, but unlike Adam would not be conquered by it. He Himself the "second Adam," the "everlasting Father"



of the children of the regeneration, proved at once His Godhead and His Manhood by power on the one hand and weakness on the other, in a way level to the understanding, and forcible to the hearts of all.

When God in His mercy had planned the salvation of a fallen world, at the fulness of time His only Son came down from Heaven to earth, to teach and to save mankind. God is come into the world to save men ; where is He to be found ?

Those who look for the mighty Deliverer from Heaven, whom Type and Prophecy and Heavenly Sign had gone before, and whose Advent myriads of Angels wait upon, are led to the lowly Babe lying in the manger of an inn at Bethlehem ; to the humble cottage at Nazareth ; to the assembly of the Doctors where the Jewish child answered to His faith ; to the carpenter's bench. Later on He is found with fishermen in Galilee, on the Lake of Tiberias, or coming up with His brethren to the Feast at Jerusalem. He taught in the Temple and in the Synagogue. He had words of instruction for Nicodemus a "Master in Israel," and did not disdain to address His gracious doctrine to the publican and the sinner. None could feel that He cut Himself off from them. It was their own fault if He had not for all the teaching which their needs required. He was much with the family at Bethany, each member of which He loved. He wept over the grave of one of them even when about to restore him to life. His first miracle was wrought at a wedding, but more often was He found with those that weep. He was "a Man of Sorrows." Exercising the power of God in healing and feeding others, He felt to the full the weakness of man in His own person, using no miracle to supply His own

needs. He hungered and thirsted in the flesh, in order to preach to the poor, and wandered as a stranger to seek those who were wandering as strangers from the fold of God. And yet though there was so much that might seem on the one hand to further and on the other to hinder His teaching, He as man spoke rather to the hearts of a few; and whilst His miracles testified to His mission, He taught men to love Him first as *Man*.

And at the last, when led as a lamb to the slaughter, He was mindful even to tears of the fate of his beloved Jerusalem: He felt from the full depth of His man's heart for the women who followed Him, saying to them "weep not for Me, but weep for yourselves and for your children;" and lastly from the Cross itself He gave to His mother, whose heart a sword was piercing, a son in the disciple whom he loved.

Do not these and many other touches of nature which I could recall to your minds did time permit, tell us of the *Man*: do they not teach us that He Himself "took part of the same" flesh and blood of which the children of men are partakers; that in His Manhood, and in His condition there, He is one with His suffering Members upon earth.

But again He is one with us by grace. As he is one with the Father, so by the Comforter are his people to be one with His Father and Himself. "As thou Father art in Me, and I in Thee, that they also may be one in Us." Wonderful mystery! The Holy Spirit is one Person of the Triune God, and yet lives in the hearts of men. This Spirit it is that binds men to Him; that makes those who believe in Him *one* with Him. He would be but another man, of the most perfect type indeed, but still only another man, were it not

for this most mysterious bond. His perfect obedience and sympathy would be something which we could admire and feel, but which would have no intimate relation to ourselves. It would, except in degree, be but like the obedience and sympathy of any other man. But now we are made Members incorporate in the Body of Christ. By the Spirit it is that we have access to the Father in union with Christ, through faith, by the Sacraments, by Prayer, and the other means of grace. His obedience is reckoned to us, His suffering is accepted for us. All are made alive in Him. All will rise again, because Christ has risen. The Spirit is our Life, our Strength. Through Him we partake of the Life of Christ. He pleads with us, and in us, and is at hand to give us His aid, and lead us to holiness.

And now my friends, I have tried to point out briefly to you how Christ is one with his brethren: one, inasmuch as he is Man like themselves; one, inasmuch as by the Comforter they are united to His glorified Person: one, because while on the one hand He took the form of a servant; on the other He has thus taken the Manhood into God.

I have done this lest you should think that doing kind actions to your neighbours will of itself give you a seat in the Kingdom of God; and lest you should suppose that it is the deed itself which is accepted by God, rather than the motive from which it springs, namely, faith and love to Christ.

The question with each man is, "Do you love, Christ?" Do your acts of benevolence and charity spring from a love to Him Who has redeemed you? Does your love for your brother proceed from your love to Christ and God?



Do you shew your love to God, Whom you have not seen, by your love to your brother, whom you have seen?

Then if so, in ministering to your brother's wants, you are ministering to Christ; in doing your duty to your neighbour, you are doing your duty to God. Do what is right, and do it from right motives; that is true religion. If you can humbly hope that to some extent this is your case, many are the exceeding great and precious promises to those who supply the wants of the stranger; to those who "do good and distribute," with whom "God will be well pleased;" to those "who lend to the Lord" in their "pity for the poor," believing that what they "lay out shall be paid them again;" to those who "minister to the saints," knowing that "God is not unrighteous to forget their works and labour that proceedeth of love."

See what the beloved disciple St. John saith, where in few touching words the lessons are summed up which I have now tried to set before you: "Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should *believe on the name of His son Jesus Christ, and love one another* as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that *He abideth in us, by the Spirit which He hath given us.*"

But yet, my brethren, I must remind you that there is another side to the picture. There are those who will say in agony of soul: "When saw we Thee and did not minister to Thee: we have eaten and drunk

in Thy presence, and Thou hast taught in our streets." To whom the Judge will say, "I never knew you. I was a stranger and ye took me not in; ye let me remain ever a stranger to you. I knocked at the door of your hearts, and you would not let me in. I would have supped with you, but you would not receive me." Oh! my friends, are there any such here to-night. You have heard of Christ, read of Him, perhaps even pray to Him, and use His Name when you pray. You are His servants in *name*, but do you *know* Him? Is He a stranger to you in *fact*? Do you hear His voice? Do you open to Him the door when He knocks? If not, delay no longer in giving your hearts to Him. He is the only one who can save you from your sins; who will by the Holy Ghost, the Comforter, be your Life, your Strength. He is one with you; He knows your wants, and has borne your sins and sorrows. Oh! consider the fearful sentence which the Judge here pronounces on those who are content to live in carelessness, or rest in fair outward show. A cup of cold water to one of Christ's little ones, given because he belongs to Christ, will not lose its reward; but all your goods may be given to feed the poor, and yet for lack of Christian charity may profit nothing.

I could not ask your alms to day, my friends, without a word of caution, that your offering be not elicited by any other motive than love to Christ, and love to His brethren. But yet I can now beg you in His Name to do what you are able. To many of us, to the preacher, as well as to yourselves, may be applied the words of Moses: "Ye know the heart of a stranger, seeing that ye were strangers in the land." Many of us know, perhaps the majority of the mem-

bers of the St. George's Society know, what it is to be in a new world, without the smile of a friend's face, or the touch of a well-known hand, or the cordial accents of welcome. They know the blank look that every thing had, when they had nothing to look at that they had ever seen before. Many of us for various reasons, have left old ties and associations that seem twined round our hearts, and part of our very selves; and though we were here in presence, we felt as if we had left the greater part of us behind. And what must this be, my friends, to the stranger, if the new world does not use him well, or if through his own misfortune the venture that he has made does not succeed. What must it be, if to the feeling of strangeness, be added the pinching of poverty, the miseries of want. And how must the stranger's heart be lifted up within him, how will he thank God and take courage, if both these miseries be removed at once;—if the poor needy English emigrant is met with the hearty response of the St. George's Society, "You are not a stranger; you are among English hearts. Christ loved His own Jerusalem, and if we forget our Zion let our right hands forget their cunning, and if even in our mirth we prefer it not, let our tongues cleave to the roofs of our mouths. You are a stranger no longer,—you are among brothers. You shall not perish for want. For the love of Christ, and for the scarcely less holy love of our country, we will minister to you of our abundance." "No man ever yet hated his own flesh, but loveth and cherisheth it, even as the Lord the Church."

I need hardly say much on such a subject as this. For particulars of the efficient working of this noble institution I will refer you to the printed report.

Suffice it to say that it has been the means of assisting numerous deserving cases, and that its funds have been spent with judgment, and to the best advantage. Perhaps many of you saw the Christmas distribution, when more than nine tons of provisions were served out to the poor, through the agency of this Society, to the value of nearly 500 dollars. Surely this good old English way of keeping the feast at which we call to mind our Blessed Saviour's coming as a man upon earth, was a right way of shewing love to Him. All of you will respond to the noble boast of the Society, that while the charity is intended for the English poor, yet to the really deserving no difference was made; no case of real want sent away. There is a wider brotherhood, even than that of Englishmen, as we in this country ought to know. Let it be ever thus; and provoke one another to love, and to good works, remembering that "The liberal deviseth liberal things, and by liberal things shall he stand."

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## The St. George's Society, of Toronto,

Was instituted in the year 1836, for the relief of sick and destitute Englishmen and their descendants, and Incorporated by Act of the Provincial Parliament of Canada, in 1858. Its objects are the promotion of friendly intercourse among the members—the assistance of the distressed, either by pecuniary aid, or by procuring them employment—which in many cases is the aid of all others which an Englishman in distress can appreciate.

The Annual Subscription is 10s. a year.

A subscription of £5 constitutes the donor a Life Member.

The Annual Reports of the Society can be obtained from the Secretary.

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